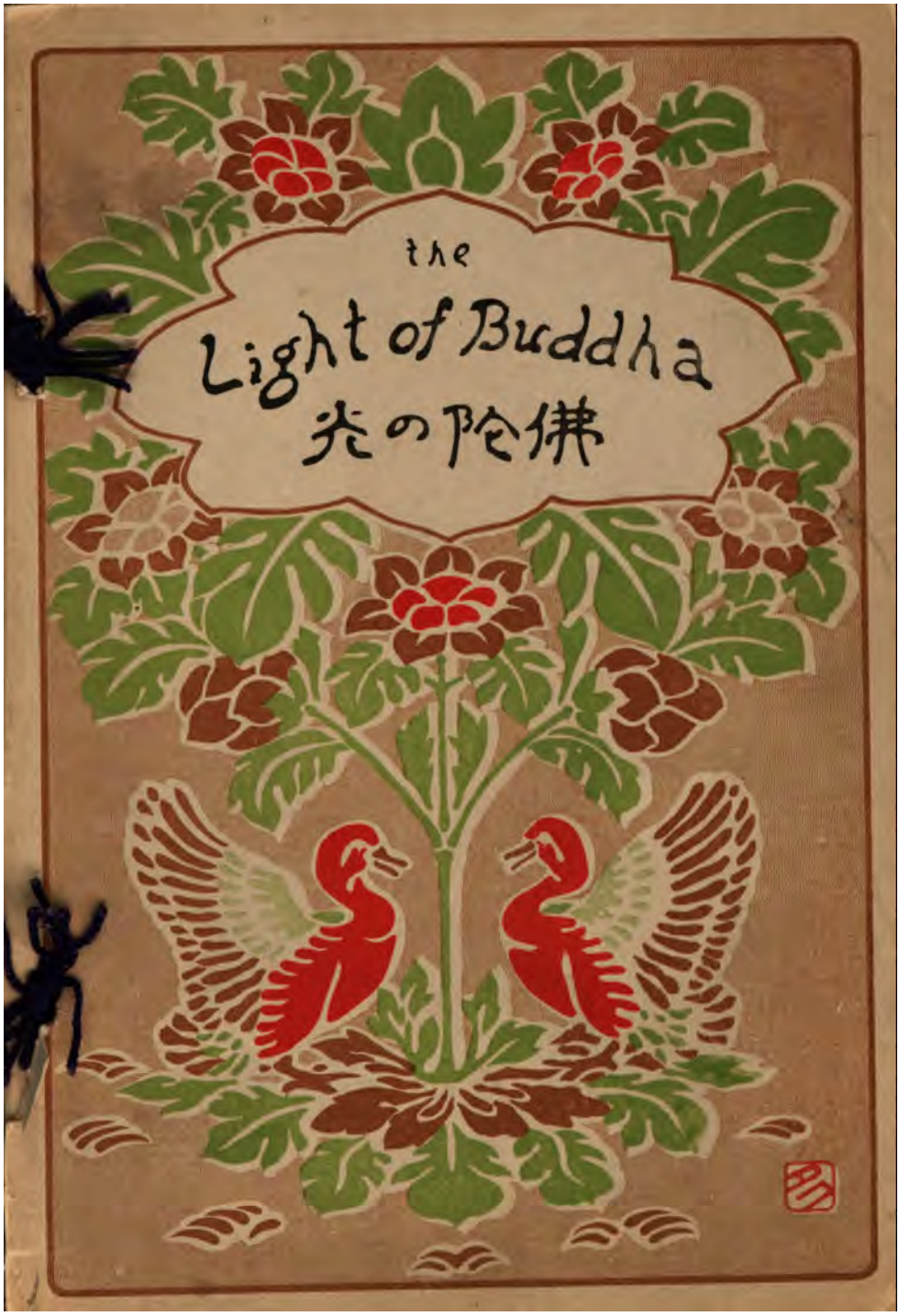
the
Light of Buddha
光の陀佛

Mrs. Gardner Hall

THE LIGHT OF BUDDHA.

BY

S. KURODA.
Shinto

Author of 'Outlines of the Mahāyāna.'

TRANSLATED BY

MEMBERS OF THE KŌGAKKAI,

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शाक्यमुनि

भैषज्यसमुद्गत भैषज्यराज

S'ĀKYA-MUNI.

BHAISHAJYA-SAMUDGATA. BHAISHAJYA-RĀJA.

佛尼牟迦釋

薩菩上藥 薩菩王藥

The image on the opposite page was taken from the principal idol in the main building, Kondō, of the monastery, Hōryū, at Nara. This was made by a famous buddhistic artist, named Tori Kuratsukuri, in the 31st. year of the reign of Suiko, (A. D. 623), and is the oldest, made in Japan.

表面に掲くる所は奈良法隆寺金堂の本尊にして推古天皇の三十一年(西暦紀元六百二十三年)有名なる佛師鞍作鳥の作に係る日本最古の佛像たり。

PREFACE.

IT may be safely asserted that, in the present volume, I have done my best to expose both the theoretical and practical doctrines of Buddha, all in all according to the authorized Chinese Text. I should have published the classification of 'Buddha's Personality,' had it not been too voluminous and so complicated for this small book.

It may not be altogether useless for those readers who can read the Japanese original as well as the English translation to state here that the translators have given a few small turns and contractions to my original, without missing the spirit of the original.

We, the author and the translators, are sincerely thankful for the careful revision given by the three gentlemen, Rev. Arthur Lloyd, M. A., Dr. B. Nanjō, and Dr. J. Takakusu to our English translation.

The Author.

Tokyo, March 1903.

"O wisdom, gone, gone, gone to the other shore, landed at the other shore, Svāhā!"—

The smaller Prajñā-Pāramitā-Hṛidaya-Sūtra.

CONTENTS.

THE LIGHT OF BUDDHA.

INTRODUCTION.

Buddhism is one of the greatest religions of the world. During the three thousand years of its existence, it has been the means of converting innumerable multitudes throughout the East, and in addition to the widely spread religious influence that it has exercised has penetrated into the very depths of philosophical speculation.

Whatever there is in Buddhism is all due to the teachings of *Śākya-Muni,* our Lord.

According to the tradition prevalent amongst us, the great Sage was born on the 8th. of April, 1027 B. C., in the garden of *Lumbinī,* in *Kapilavastu,* a kingdom of Northern India, his parents being *Śuddhodana,* the King of that country, and his Queen *Māyā.* When he was nineteen years old he left his palace in order to study the perfect way; when thirty, he awoke to perfect Fnlightenment, and, after fifty years of preaching his doctrines, he died at an advanced age.

Now, a few words about Japanese Buddhism. Buddhism entered China A. D. 67, about five centuries later it came into our country through Korea. In the 13th.

year of the reign of the Mikado Kimmei (A. D. 552) an image of Buddha and some sacred books were presented to our court by Seimei, King of Kudara, one of the three ancient divisions of Korea, and some fifty years later, the Prince Imperial, Umayado or Shōtoku, becoming an earnest believer in Buddhism himself, strongly urged the people, by constitutional edicts to embrace Buddhism, erected a large number of temples, induced a large number of both sexes to take the vows of religions, and thus propagated the Gospel of Buddha. Thirteen centuries have elapsed since then and now the tree of Buddhism has struck its roots deeply into the soil of our natoinal life and thought while its branches cover the land.

The Sacred Books of Buddhism are divided into three divisions (the so-called *Tripiṭaka* or three baskets), Precepts (*Sūtra*), Rules of Discipline (*Vināya*) and Metaphisics (*Abhidharma*, or *Śastra*). We have in our country 1521 Chinese texts, which including the commentaries thereon compose a library of 6589 volumes. In additicn to these there are numerous works by Chinese and Japanese Divines.

The life of Buddha and the teachings of his disciples have all been carefully and lucidly expounded for us in these Scriptures. We can further compare our Chinese versions with the writings of primitive Buddhism and see that there is neither radical difference of doctrine nor breach of continuity between the so-called *Mahāyāna* (Greater Vehicle) and the *Hīnayāna* (Lesser Vehicle) Schools of doctrine. Primitive Buddhism was one and undivided. Controversy did, however, break out in the

reign of King *Aśoka* some 200 years after Buddha, and, as a result, the Hīnayāna was broken up into some twenty sects. At a later period (600 A. B.) a Sage of the name of *Aśvaghosha* promulgated the doctrines of the Mahāyāna, silenced the quibbling sects which troubled the Hīnayāna School, and put fresh life and vigour into the Buddhist Church. He was followed by the prominent priests Nāgārjuṇa, Deva, Asaṅga and Vasubandhu all of whom laboured for the spread of Mahāyāna principles.

A casual observer would perhaps think that the doctrine of Buddha which in its principle is one and consistent had now been divided into the two conflicting doctrines of the Hīnayāna and Mahāyāna, and indeed party spirit ran very high and there was a wide departure from the true purpose of Buddha. But, in reality, it may be said with more truth the dcctrines of the Mahāyāna are based upon those of Hīnayāna and that the latter contains the buds and germs of which the fully opened flowers stand revealed in the former. The two doctrines have indeed no essentially different characteristics, as will be seen from the following paragraphs in which we hope to be able to demonstrate the truth of our assertion.

The identity lies mainly in the following four points:

I. the idea of Karma (action) and its consequences (causation),

II. the idea of birth and death,

III. the idea of non-individuality,

IV. the idea of Being and Not-Being.

We have neither time nor space to do more than refer to such particular points as the doctrine of ideas, the poten-

tial nature of Buddha in all sentient beings, and the theories relating to the *Trikāya* (or three bodies of a Buddha), all of which are common to both systems. In truth, the so-called 'eighty-four thousand doctrines' are to be found alike in both systems, and the Mahāyāna doctrines are but expansions and developments of the simpler Hīnayāna forms. The difference really lies in the point of view. The Hīnayāna has in view always the Finite or the Relative aspect of the doctrine, whereas the Mahāyāna looks at the same doctrine with an eye to the Infinite or the Absolute with regard to the same doctrines. This will be made clear by the following comparative statements.

I. KARMA AND ITS CONSEQUENCES *(Karma-hetuphala)*.

Hīnayāna.—Causality is not Infinite: Buddha is a consequence of acts: He is therefore mortal, i. e., Finite.

Mahāyāna.—Causality is Infinite: the power of Buddha is unlimited. He is therefore Immortal, i. e., Infinite.

II. BIRTH AND DEATH (*Jāti* and *Maraṇa*).

H. The visible world is the opposite of Nirvāṇa (the final emancipation from all sufferings); Nirvāṇa therefore consists in getting rid of 'birth and death,' and is consequently relative.

M. Nirvāṇa is immanent in the visible world. Neither can exist without the other, and therefore Nirvāṇa has an absolute existence.

III. NON-INDIVIDUALITY (*Anātman*).

H. Although the adherents of the Hīnayāna know

that all things which depend upon the law of cause and condition are merely transient, yet they are not free from the yoke of Karma, so long as they are bound by the fetters of personal existence. It is only by shaking off this yoke and cutting off individual continuance that they can attain Nirvāṇa. As long as they hold doggedly to the truth of non-individuality they cannot get freedom. Hence it is relative.

M. The adherents of the Mahāyāna know that all things that depend upon the law of cause and condition are merely transient, and, being moreover free from the yoke of Karma, they can rid them selves from the chain of birth and death. But, with them, their individualities continue eternally in a state of absolute freedom. Hence it is infinite and absolute.

IV. Being and Not-Being (*Asti* and *Nāsti*).

H. The Hīnayāna school looks at the differences between things (some are this and some are not this), being and not-being, and hence infers that things have limits. For instance, distance and size are conceived of as limited, i. e., relative and finite.

M. The Mahāyāna, however, recognizes universality in the different aspects of being and not-being, and does not assent to their limitation. Mahāyāna may therefore be compared to space unbounded in all directions:—it is infinite and absolute.

V. The Scope of both Teachings.

H. The doctrines of the Hīnayāna are limited to

the 3000 worlds, which after all form only a part of the universe and are therefore finite.

M. The doctrines of the Mahāyāna are based upon the whole universe, visible and invisible, and is therefore infinite.

Thus we see that Hīnayāna is finite and relative, while Mahāyāna is infinite and absolute. This truth is well illustrated in one of the Sūtras in which the Mahāyāna is compared to a full or complete letter, the Hīnayāna being only like a defective one. Thus X, taken as a whole, is complete; taken as two strokes \ or /, it is defective. The whole letter represents the Mahāyāna which is perfect and complete; the two strokes represent the Hīnayāna which is inferior, incomplete, particular and superficial.

These two divisions of Buddhism, as already mentioned, are not ultimately discordant, but only differ in their points of view. When the point of view differs there must be an expression of dissent, and dissent brings controversy, but every word of the controversy is necessary in order that ultimately there may be agreement on the basis of truth. It was with this object in view that the great Sages Aśvaghosha, Nāgārjuna, and the rest laboured to break down the barriers raised by false opinions.

For the above reasons, we do not divide Buddhism in the Two Vehicles, the Greater and the Lesser.

It is our intention, in this little work, to lay before our readers an outline of the Teachings of Buddha in a systematic arrangement of chapters and sections. The limits of the volume do not permit the author to give a full exposition of the whole of Buddhism, which is a very

wide and at the same time a very complicated system. He feels that he will have attained his object if he leads the reader to a more careful study and investigation of the original texts upon which the whole teaching is founded.

"Since they have meditated on Buddha's body, they will also see Buddha's mind. The Buddha's mind is His absolutely great compassion for all beings."—

Amitāyur-dhyāna-Sūtra.

CHAPTER I.
THE PRINCIPLES OF BUDDHISM.

Section i. *Karmatic Causality.*

The doctrine of Karma is the germ from which all the various doctrines of Buddhism have been developed. What is meant by Karma?

Karma is the master-key to the solution of the most important problems of human life. All things in the universe are nothing else but the consequences of our own actions, and this being so, there is neither Creator (without us) nor eternal Master (within us).

'Birth and death,' or the 'rising and setting' of all things are the consequences of the active potential powers (past Karma) which are accompanied by favourable conditions. Karma springs from will: the power of will is inexhaustible. Although there are many manifestations of power in the world, the manifestation of will is the strongest of them all. Our lives are nothing but manifestatione springing from the mysterious powers of our own actions. It is easy to determine that there is no other cause than that of Karma.

If we look at 'individual persons' it is very difficult to find in them any 'individuality' in the ordinary sense of

the word. Buddha Sākya-Muni has taught us that man has no person or self: nothing but five *Skandhas* or "aggregations" which when combined form a sentient being. These five *Skandhas*, viz., form, perception, name, conception, and knowledge, combine with each other in the individual man, and when they combine act as an individual being, and this is what we commonly call the Self or Ego. The Skandhas are explained as follows:—

1. *Form (Rūpa*=any outward appearance, form any object of vision). This Skandha is subdivided as follows: (a) the five organs of sense, eye, ear, nose, tongue and body; and (b) the objects corresponding to the five senses, form (including colour), sound, smell, taste, and touch. It is from these that our bodies and physical world are formed.
2. *Perception (Vedanā*=perception, feeling, sensation, knowledge obtained by the senses). This is the primitive mental action by means of which we are able to perceive things exterior to ourselves, and this in its turn stumilates passions, love and hatred.
3. *Name (Saṁjṅā*=mutual understanding, agreement, consciousness, perception, name). This is the source of our thought. Perception brings the impressions to our minds from without, and this Skandha working on those impressions produces thoughts, and words to express the thoughts.
4. *Conception (Sanskāra*=impressions, form, mould, impression on mind or memory, forming in the mind, idea, notion). This Skandha supplies the motive and intention of our moral conduct as awak-

ened by thought.

5. *Knowledge (Vijiñāna*=the act of distinguishing, or perceiving or recognizing, comprehending, understanding, intelligence, knowing). This is the principal part of the mind. It supplies the principle of control, and forms the ground upon which rests the three mental functions mentioned above.

Individuality is merely the state of the combination and continuation of the five Skandhas, or aggregations. What we call birth is nothing but the coming together of the five, that which we call death is only their dissolution or separation. By falsely perceiving in the mere continuance of the combined elements the differences between animate and inanimate, between love and hatred, and friend and foe, we do numerous actions some of which are good and some bad. The things themselves, however, which consist of the five constituent Skandhas have no such difference, only the action once done causes its everlasting power, and thus produces pleasure or pain. So Buddha said: the mind is like a skilful painter, it can paint all sorts of pictures by means of the same five elements.

This theory of causality as an explanation of human life is by no means peculiar to Buddhism. Several sects of Brahmanism taught it long before the days of Buddha. Can it, it may be asked then, be legitimately claimed as being the fundamental doctrine peculiar to Buddhism? We assert that it may, for the reason that causality in Buddhism is very different from what it is in the Brahmanical sects, as may be seen from the following

comparative statement of their characteristics. If we compare Buddhism with Brahmanism, we find that they differ in two points, (1) as absolute and relative, and (2) as indefinite and definite. The causality of Buddhism is absolute and indefinite, that of Brahmanism relative and definite.

1. *Absolute and Relative Causality.* Each thing in the universe is only a link in a chain of causation which is without beginning and without end, and is therefore absolute. Buddhism, therefore, resting on this absolute causality denies that either a Creator exterior to ourselves or an Eternal Master dwelling within us can be the First Cause. We, human beings, are but single drops in the mighty ocean, or fine dust in the sky, and yet we take ego and non-ego for the indifference and confine ourselves in the little ego. This false opinion leads us into much wrong doing. It is a very foolish course to pursue. If we can reject the false view of individual existence, we shall recognize absolute causality as the law of the universe, and shall see that the river ceases to be an individual river after it has been merged in the waters of the sea. As soon as we accept the negation of the particular ego, the truth of the doctrine of absolute causality becomes selfevident. But when we see how systematic is the arrangement of the Universe as governed by the law of causality, we conclude that it must be either the work of a personal Creator, who is Almighty, or the manifestation of some physical energy in the world. All such opinions,

differing from one another in degree, are immature and therefore relative, and are said to be due to the fascination of *Ātman*(Ego). We have no knowledge of any other self except our own consciousness, the supernatural Ruler is nothing more than a remote personal self beyond us, like a castle in the air. Again, if we speak of the manifestation of some physical energy in the world, this energy itself rests upon some inpersonal self other than our own. We are driven therefore to conceive that the Universe is nothing but a manifestation of Karma, and that without Karma there is neither person nor thing.

2. *Indefinite and Finite.* One sect of Brahmanism regards Brahmā as the first cause of the universe; another thinks that in the beginning of the world all beings came forth from the non-Existent, and that ever after they constantly persist in their particular forms, men always being men, and animals always animals; a third admits that occasionally things may come into being spontaneously without any definite cause. All these views we call finite, because they put a limit to causality.

Buddhism on the contrary puts no limitation and so is indefinite: a cause is not always a cause; look at it in another light, and it is an effect. The causality taught by certain Brahmanic sect is like a straight stick which has two extremities, that of Buddhism is a circle which has neither beginning nor end. When there is a cause there is an effect, just as the echo which follows the sound. It was causality

that gave to the Bodhisattvas their strong and steady resolution to attain to Nirvāṇa. Following this resolution, they subjugated all impure passion and refrained from every evil act, and thus put their feet on the first step of the ladder that leads to Buddha.

The above is an outline sketch of the theory of Karma. There is an infinite succession of cause and effect, and causality is absolute. But how do the birth and death of sentient beings come to pass under the law of causality? This is the problem to be discussed in our next section.

Section ii. *Transmigration.*

'They that sow shall reap.' 'Plants cannot be grown except the seed be first sown.' These are both Buddhist texts.

Every occurrence in our lives is the result of our own Karma, our own actions, our own former conduct. Karma (or action), as a cause, produces retribution or consequence. A drum sounds because it is beaten, the wave surges because the wind blows on it. The sound of the drum or the waves is loud or low, long or short according to the nature of the beating or the action of the wind, neither of which are forces that continue for ever. Thus we see that phenomena differ and are transient according to the differences of the actions that cause them. Again, phenomena, however much they may differ from one another, follow one another in succession like the links of a chain, or the ridges of the waves.

We reap our harvest from the seeds that we sow: the

seed actions, good or bad, being innumerable, the harvest fruits, good or bad, will be equally infinite in number and kind. The causal relation is such that we are always bound and can never hope to be free. But the bondage is always of our own making. In personal existence, which consists of the continued union of the five Skandhas from birth to death, there are complicated appearances of pain and pleasure, which seem to have been created by some supernatural power, but which are in reality the results of our own Karma. A cause always is followed by a corresponding effect, and thus, seeing that all phenomena, past and future, are only manifestations of our own Karma, our own past and future may be conjectured from our present state or condition.

Whenever the force of past Karma shall have been exhausted, personal existence will cease. But no sooner has it ceased than the next existence will begin as the result of fresh Karma. Thus death follows birth, and birth death, and birth and death go on in an unceasing never-ending cycle. The five Skandhas join again and again in life after life, in different circumstances sometimes happy and sometimes unhappy. This ceaseless succession is called Transmigration.

According to Buddhism Transmigration has three Stages and twelve Causes-and-Conditions.

The three Stages are Ignorance, Action, and Pain, through which we migrate in succession. The Twelve Causes-and-Conditions are as follows: 1. Illusion, 2. Action, 3. Spiritual Being, 4. Fetus State, 5. Six organs of sense, 6. Contact, 7. Feeling, 8. Attachment, 9.

Motive, 10. Acts, 11. Birth, 12. Decay-and-death.

We will now dwell a little on these terms, dividing them according to the three periods of existence mentioned above.

1. *Illusion or Ignorance (Avidyā).* This is our false imagination arising from misunderstanding. We take pain for pleasure, and the transient for the constant.
2. *Action (Saṁskāra).* Illusion leads us to the commital of vicious acts.

   The above two are the causes of present existence, and are called the two past causes.
3. *Spiritual Being (Vijñāna).* The conscious state at the very beginning of the present existence which has resulted from Action (No. 2). This is the essential kernel of the present life.
4. *The Fetus State (Nāma-rūpa),* contains a mental and a physical element. The mental element comprises the functions of love, hatred etc., which belong to the Spiritual and Conscious Being (No. 3). The physical element, is the body in which the Spiritual and Conscious Being resides. These two elements make their appearance in the first stage of the present life.
5. *The six organs of Sense (Shaḍāyatana),* correspond to the infant stage of man. The child now possesses developed organs—eyes, ears, nose, tongue, body and consciousness, corresponding respectively to the six objects—form (including colour), sound, smell, touch, and the rest.

6. *Contact (Sparśā).* This becomes possible as soon as the organs enumerated above are fully developed.
7. *Feeling (Vedanā).* Contact with objects exterior to ourselves brings pleasure or pain.

The above five are the present stages, resting upon the past causes enumerated above.

8. *Attachment* (Tṛishṇā) springs from feeling. It is inevitable that we become attached to what gives us pleasure and detest the painful.
9. *Motive (Upādāna).* This springs from attachment. When we are attached to a thing on account of the pleasure it gives us, we have a motive for the repetition of the act that gives us pleasure. Hence, attachment increases, vices are formed.

Notice that Attachment and Motive are really identical with Ignorance (No. 1); but in the present existence they differ in intensity.

10. *Acts (Bhava).* In this stage we do acts which are good or bad according to the motive which leads up to them. It is upon these acts that the nature of the future existence depends. Acts are also sometimes called Possession, because they possess in themselves the future recompense or retribution.

The above three take place in the present, but have their full effect in the future. They are therefore called the three causes in the present period.

11. *Birth (Jāti)* a future result of present acts.
12. *Decay-and-Death (Jarā-maraṇa).* This period commences soon after birth and results eventually in another death.

The above two belong to the future and are called the two results in the future.

The twelve Causes-and-Conditions explain all the causal relations in the three periods, past, present, and future. Nos. 1 and 2, the two causes of the past, explain the origin of present existence, and how present life is affected by the past. The two results in the future, Nos. 11 and 12, show that present actions have their consequences in the future, and that future life is conditioned by the present, just as the present has been by the past.

The three stages of Transmigration, Ignorance, Action, and Pain may be said to be a contracted form of the Twelve-Causes-and-Conditions. Through Ignorance we act blindly, from Action comes Pain, and Pain in its turn produces Ignorance, which again causes Action, and so on *ad infinitum*, in a ring of which we can neither find the beginning nor discover the end. Properly speaking, the doctrine of the three stages, or the Twelve-Causes-and-Conditions, is built upon the Law of causality and explaines the infinite succession of birth and death. Buddha has said that "No sentient being has either beginning or end of his existence."

Indian Brahmanism also holds to the theory of transmigration ; but the Brahmanic conception of transmigration is quite different to the Buddhistic. The Brahman teaches the transmigration of the real soul, the Buddhist believes in a mere succession of Karma.

The Brahman teaches that the soul of man migrates from man to one or other of the so-called six kingdoms *(Shadgati)* from man to animal, from animal to hell,

from hell to heaven and so on, just as a man on earth will migrate from one house to another for the necessities of his life.

The Buddhist theory of transmigration rests entirely on a succession of combinations of five constituents, and this succession is like an everflowing current, without beginning or end. It is true that in the Sūtras we find references to a transmigration to one or other of the Ten Worlds—hell, the place of departed spirits, animals, demons, men, heaven, the S'rāvakas, Pratyekabuddhas, Bodhisattvas, and Buddhas,—yet this does not mean that we ourselves wander from this world to another. The present being, constituted from the five elements, is dissolved at the moment of death, and the future being will be composed in another world, as one wave follows another. Transmigration, in our sense of the word, is only a manifestation of Karmatic cause-and-effect: what comes is nobody, what goes is nobody,—no real soul transmigrates. Only by virtue of the Causes-and-Conditions, good and bad, there arise mental phenomena accompanied by bodily form, and thus there results life after life, and the quality and appearance of the successive lives depends on the goodness or badness of mental phenomena. Sentient beings, lands, etc., are produced by Will, and the expression the 'Ten Worlds' is only used to explain and illustrate the theory of Karmatic transmigration.

The transmigration theory of Buddhism must not be taken as implying the immortality of the soul. Accoding to Buddhism, the soul has no indepedent existence, it cannot live apart from a body. Body and soul combined

form an animate being, and the two never exist apart. These two elements (i. e. body and soul) co-operate in this world: when an animate being dies, it is dissolved into its constituent elements and disappears, and nothing remains. At the same moment, another two, combined by previous Karma, form a new living being.

This new living being is the successor of the previous one, and the process is repeated over and over again. This is the transmigration theory of Buddhism.

Body and soul then, according to Buddhism, are immortal in the sense of succession only. When the body is dissolved the soul ceases to exist. Strictly speaking, however, body and soul, even when combined in this present life, are changing from minute to minute, so that 'to be' means strictly 'to be in succession.' It can not be said that Buddha taught the immortality of the soul.

Section iii. *Non-Existence.*

Many of the Buddhist doctrines are based on the teaching that all sentient beings must sooner or later die, though ignorant people scarcely regard this as being a matter of such great importance.

All things, owing their existence to the causes-and-conditions, are transient and impermanent, rising and sinking from moment to moment, and it was to save himself and other human beings from this state of constant change and impermanency that our Buddha resigned his Princedom, gained his enlightenment, and preached his profound doctrine.

All things existent, are, when properly considered, produced by causes and conditions. The causes are the power that brings about existences, and the conditions are the circumstances which modify and intensify the action of the causes. Seed, for example, is a cause, the plant is an effect; soil, light, heat and moisture are auxiliary conditions. Again, the plant becomes a cause, and the seed the effect. Thus a complication of causes and conditions, mutually influencing each other, produces the whole universe; and thus, everything in the world may be called the offspring of cause and condition.

We have already said that all things have to go out of existence, and pass away like dreams, visions, shadows or foam: existence is a mere transient phenomenon, and the negation of things is the truth about them. Nothing has an absolute and constant nature of its own size, weight, density &c. are merely relative terms. We shall now try to throw some light upon this doctrine of non-existence.

Everything in the world may be divided into two groups, animate and inanimate, and everything may be best described by negations. This is what is meant by the term 'non-existence' or 'negation of sentient beings.' Everything that is governed by the law of Causality is merely transient, it never continues in one state, and what is true of it one moment is untrue the next. Negation is the only truth.

But men of tentimes mistake what is not for what is, and speak of the nothingness of all things as if it were their Eternal Being. This mistake leads them to mistaken and vicious conduct, and acting on this misconception

men will sacrifice righteousness to selfishness, disregard true precepts, and, blinded by lust, give themselves up to love and hatred. All this arises from the blindness which fails to distinguish the non-existent from the existent. Thinking the non-existent to be really existent, we become attached to it, and attachment leads to action which is bad because founded on misconception. It was in order to clear away the dark cloud of illusion that Buddha taught the 'negation of sentient beings.'

Nature is a series of ups and downs produced by Karmatic causality, and so, too, is the life of man. Man's life may indeed be said to be identical to that of the universe. It is when we fail to grasp this truth, and confine ourselves to our own little selves, that we form erroneous attachments and indulge in self-conceit and partial judgments, saying of one, "He is hateful," of another, "She is beloved." These conceptions are subjective and unreal, like the face reflected in the looking-glass or the moon mirrored in the water. The 'negation of all things' as taught by the Honourable One is intended to destroy these illusions.

In this transient world, common people do not as a rule pay so much attention to decay and death as they do to growth, and they are not as a rule well acquainted with the true nature or ultimate principle that regulates the ups and downs of nature or human life. But Buddha has taught us that if we will observe the two negations we shall be led to ultimate emancipation by a path which even the ignorant may follow.

There is a *Gāthā,* or verse which well illustrates this

truth:

"All things arise from a cause;
This cause the Tathāgata has explained;
This cause has been finally destroyed;
Such is the teaching of the S'ramana."

The doctrines of the two negations were taught in order to show us the truth of Karmatic causality, and to open our eyes to behold the bare and naked truth. The negation that Buddha asserted is no stiff-necked view of mere emptiness. The next section will show that it not only denies all unreal existence but that it also affirms the existence of all true substance.

Section iv.

Positive and Negative, Phenomena and Noumena.

That which shows both sides, negative and positive, about the true nature of all things and makes me enjoy unspeakable everlasting happiness is the theory of the 'Positive and Negative of Nature.' The negative of Nature is called the principle of Identity; if we assert the positive side, the assertion is called the principle of Differentiation. The negative means Nothingness as expressed in the previous section, while the positive expresses the Existence of all things. But it must not be supposed from this exposition that the two stand in diametric opposition to each other.

Notwithstanding the fact that they seem to be funda-

mentally irreconcilable, they are not, I think, disjunctive in the sense in which water and fire are antagonistic to each other. On the contrary, the two naturally pervade all things and are inherent in their original nature. The reason is this. All things governed by the law of Karma are related to each other and can not exist independently. So we may easily conclude that nothing remains in existence after its relative supporter has been taken away i. e., the essence of all things is nothing. On the other hand everything arises from the causes and conditions and is in existence though it is transient. This is why we affirm both a negative and a positive for the whole universe.

The universe involves good and evil, cause and effect, and the infinite activity of imperfect and perfect beings. Actions are divided into two kinds, good and evil. By the good, one may, step by step, ascend to the perfect state, and by the bad one may descend to a lower state; this descending is called the wandering, the ascending is the returning. On the descending path, the causes, though in reality innumerable, may be classified under four heads: the mere bad, the pure good, those in which the bad is greater than the good, and those in which the good predominates. From the first, there results re-birth in hell, among departed spirits, and birth as an animal; from the second, heaven; from the third, demons; and from the fourth, mankind. All these actions, however different in degree and kind, arise from the ignorance which attaches to the apparent world, and are generally called the impure actions of the descending path. The causes on the ascending path consist of the purely good

actions, which are divided into two classes, the egoistic and the altruistic. Of the former, there are two kinds, the superior and the inferior; the inferior produces *S'rāvaka* (saints), the superior leads to the state of the *Pratyeka-buddha*. Of the latter, we have also two classes, the complete and the incomplete; the one results in the Buddhas and the other in the Bodhisattvas, i. e., those who are on the way to the attainment of perfect knowledge. All these actions, different though they are, arise from the recognition of the 'Nothingness,' which is the true nature of the universe, and are generally called the pure ascending actions.

On arriving at the perfection of pure action one becomes a Buddha. Then, the Buddha again enters the world, descending into it in order to lead his fellow creatures towards the truth, and to promote the Bodhisattva to Perfect Enlightenment. Thus in the whole universe, the sentient beings, descending and ascending, come and go in an endless succession which is caused by their different mental operations. The succession of wandering and returning is called the great process.

The ascending and descending, though infinitely complicated, are nothing but a mirage produced by causation. Yet we can assert the existence of all things, because there exist causes and conditions which produce the phenomena. But the existence of phenomena is nothing more than transitory; even the Buddha himself has no persistent reality, and even Hell is in a state of flux. Hence we may say there is no existence. The two principles of existence and non-existence depending on each other

show us the true nature of all things. Aśvaghosha's treatise 'On the Mahāyāna' was written with the purpose of explaining these doctrines. Dynamically, the universe is the process of Karmatic causality, while statically, it has two sides, existence and non-existence.

Let us cite an analogy to throw light on the above doctrine. A gold lion is made of gold by a smith. The figure once forged may be transformed at any time. It is certainly gold throughout, but it has not the true nature of a lion; so we must say that the lion is nothing but a mere figure, having an apparent existence by virtue of the cause-and-condition (the gold and the smith). Existence and Non-existence pervade the gold lion and are absolute truth. Anyone who does not recognize the gold lion to be the result of cause and condition, may be said to be ignorant of its true nature. And any one who persists that the lion is nothing, because he regards only the gold and negates the existence of the lion, denies too much. If one takes the form of it for permanent existence, he is said to have a misconception of existence. Buddha would class all such persons as being in error.

In the nature of the universe, Buddhism accepts the two principles of existence and non-existence. The latter, however, is fundamental, and without it we cannot emancipate ourselves from our false attachments. The numerous methods of religious practice in Buddhism all depend upon this principle. The reason is this; when we have cut off illusion and attained to perfect knowledge, we enter non-existence from existence; and when we are in a state of perfect enlightenment and make an

effort to remove the illusion of others, we return to existence from non-existence and teach them the truth of non-existence. In other words, we first enter the Kingdom of Buddha from the illusive world, and then return to this world from that of Buddha in order to deliver all benighted sentient beings. Buddhism holds, as we have above indicated, the principle of non-existence. What is called 'the negation of both creature and thing' has this meaning.

In the sacred books, non-existence is called Nirvāṇa (absolute quiet) or Tathatā (normal truth); existence, Saṃsāra (birth and death) Sanskṛita (restless activity) or Saṃvṛiti-satya (apparent facts), to terms which we have no time to explain in detail. The principles of existence and non-existence may be developed by applying them to all the countless doctrines of Buddhism. For everything must be looked at from both these points of view, and from neither of them separately. Non-existence is not treated without existence, and vice versa. Existence neccessarily entails non-existence. All prejudices arise from attachment to one of these principles to the exclusion of the other. The devotees of Buddhism fear prejudice as if it were an abyss, for it is the greatest hindrance to final emancipation. Thus you shall discover the existence and non-existence side by side in every teaching of Buddha.

We may be believers in a quasi-causality yet, so long as we cling to a false view of individual existence, we cannot take in the genuine law of 'Karma,' the 'negation of animate and inanimate,' and the true nature of the

universe. If, however, we go on the right path in accordance with Buddha's teaching, we shall, before long, attain to the highest enlightenment. Thus the author has, in these four sections of the Light of Buddha, expounded the doctrine of Buddha.

"When I see how the nature of pleasure and pain are mixed, I consider royalty and slavery as the same; a king does not always smile, nor is a slave always in pain."——

Aśvaghosha.

CHAPTER II.

BUDDHA.

The Buddha S'ākya-Muni was born in a kingdom belonging to S'ākya race in the north of India, as a prince. He left his estate and family to become a monk. Having discovered the first principle of the Universe, he delivered his gospel to the world during fifty years, and entered Nirvāṇa at the age of eighty. He had, thus, his birth and death. The name of Buddha means, however, the 'discoverer' or 'enlightened one.' And it is the merit implied in this name, that is his truest glory. The Buddha's nature was very fine and profound; it cannot be fathomed neither by the mysterious intuition of Maudgalyāyana nor by the intellectual activity of S'āriputra.

The doctrine of Buddhism is no mere compilation of arbitrary thoughts, but the natural truth discovered by the earnest research of S'ākya-Muni. According to his teaching, all men are able to become Buddha without exception if they obey and work as he taught. It is therefore to be noted that the merit of Buddda is, in its turn, built up by the doctrine which is the result of his research.

The Buddha S'ākya-Muni had worth of character, but that was not because he was born of the S'ākya race; for the true glory of a man does not consist in his physical beauty, but in his moral and religious character. The Buddha S'ākya-Muni taught his disciples that: "A Tathāgata is not to be discerned by the shape of his visible body."

In the sacred books, the personality of Buddha is treated of from various points in view. The principal points are two, indestructibility and everlasting happiness: the former is the opposite to the state governed by cause-and-condition, the latter to the change and pain which are inherent to the world. We cannot rid ourselves of the troubles of pain and change, because we are born on the earth and result from impure actions. The Buddha, having already emancipated himself from these bondages has attained to Nirvāṇa in which he lives quietly and happily. He is eternal because he has once for all attained to eternal truth and keeps it forever. As a matter of fact he was, however, both changeable and destructible, for as the historical Buddha, he died in his eightieth year. When we look at him from this point of view we are naturally inclined to say that he has no claim upon our worship. At the same time if we only think of Buddha as a historical personage, our view is one-sided and we cannot be said to have touched the essence of Buddha. The Buddha whom we adore is he who has eternity, indestructibility and unfathomable excellence.

It must not, however, be supposed that we venture to speak of the historical Buddha as unworthy to be wor-

shipped. The point to which we call your attention is that we perceive the true nature of Buddha in the historical personage. In other words the historical Buddha is the unity of the two characters, supernatural and natural. This is why we honour the historical Buddha also.

"One who rubs the two pieces of wood obtains the fire, one who digs the earth finds at last the water,—and to him in his perseverance there is nothing unattainable, —all things to him are reasonable and possible."——Aśvaghosha.

CHAPTER III.
THE PRACTICE.

Section i. The Doctrine and its Practice.

We have already seen an outline of the doctrine of Buddhism in the above chapters. Now we will shortly tell you the relation of the doctrine to the practice of Buddhism.

The doctrine of Buddhism is necessarily accompanied by its practice. Because the doctrine has its value only when it is realized by practice, while the latter has its meaning from the former. The doctrine without the practice is useless discussion. Those who indulge themselves in such discussions are, in our Sinico-Japanese, Sechibensō, pedantic talkers. On the other hand, practice without doctrine is blind. It is like a vessel without a compass. The light of the knowledge of the doctrine illuminates the path that leads to Nirvāṇa. If we follow the guidance of knowledge, we can cross over the steep road of the depressed world and reach safely to the castle of Nirvāṇa. One who is in such a condition is spoken of as having both the eye of knowledge, and the foot of practice. This is the reason why we add here a short ex-

planation of the practice that follows the doctrine.

The methods of practice in Buddhism are numerous. But the general principle underlying them all is, according to the instructions of the sacred books, the purification of one's heart It is more valuable to purify one's heart than to perform all the magnificent ceremonies of ritual. Insight is preferable to conduct itself.

From the standpoint of utility, we can divide the practice into two kinds, egoistic and altruistic; the former is the action which serves for our own emancipation, the latter is that which leads others to the condition of enlightenment. Under these two heads all kinds of goodness are included. For clearness' sake, the practices are also classified into secular and spiritual. Humanity, charity, obedience, loyalty, etc. are included in the secular, which we call worldly good; the spiritual practices are actions for obtaining perfect emancipation, which are performed according to the 'three methods of learning,' that is Morality *(Sila)*, Meditation *(Dhyāna)* and Knowledge *(Prajñā)*, as taught by Buddha.

Although all actions above described are useful for the followers of Buddha, the most principal and essential point is that they should be done with insight into Buddhistic doctrine. This insight into Buddhism is our guide to ultimate emancipation. We shall now try to show you how insight and conduct are related to each other.

I. Buddhistic insight without Bnddhistic practice:—when a man has an insight into Buddhism, but does not observe Buddhist practice, or obeys the laws of Brahma-

nism, Christianity, etc.

II. Buddhistic practice without Buddhistic insight:—when a man neither has Buddhistic insight, nor accepts Buddhistic doctrine, and yet learns the Tripiṭaka (sacred books) and the three methods of learning of Buddhism.

III. Buddhistic insight accompanied by Buddhistic practice:—said of those whose practice entirely agrees with Buddhistic doctrine.

IV. Non-Buddhistic insight and practice:—as of those whose insight and practice are, neither of them, Buddhistic.

Of the four kinds above-mentioned, the first and the third accord with the doctrine of Buddha and are true; and the others are contrary to Buddhism and must be false.

The above illustrations concern the relation of insight to practice. But the value of practice is judged by the motive and not by its effect. The following will serve to illustrate.

1. The motive strong, the effect inadequate:—A man desires to relieve all the poor people in the world, but he has little wealth and power, and can realize only a small parts of his desire, even after doing his best.

2. The motive weak, the effect wide:—as when a rich man, who has a weak motive to assist the poor, does the splendid work of charity with his great wealth for the satisfaction of his vanity.

3. The motive strong, the effect wide:—as of a rich man, who has an earnest desire to assist the poor, and spends his life and possessions in the work.

4. The motive weak, the effect poor:—as of a man

who has a weak motive and seldom does charitable deeds. Of the above four, the first and the third are the most suitable for the followers of Buddha.

All the above kinds of practice and insight have been described from the standpoint of space. But they may also be seen from the side of their duration. According to the latter observation there are subdivisions in each of them. For instance, a man in Ist case may abandon either his non-Buddhistic practice or his Buddhistic insight during the course of his life. It must be noticed that we should always have it as an end in view to perform all good practices, egoistic and altruistic, secular and spiritual, etc., with a constant insight into Buddhism throughout our life. The process of practice in Buddhism has many stages which are gradually traversed by innumerable good works, and even one of these stages needs, it is said, a long, long time.

As to the accumulation of such countless merit, we should have modesty on the side of egoistic good. With modesty we can approach wise men as our friends, admire honest men, and listen to the excellent doctrine, so that we come to do good deeds. On the side of altruistic good, there are two methods, acceptance and refusal. The former means the attraction to the truth and deliverance of both friend and foe alike, with a merciful mind and without the least scorn; the latter is to rebuke the man of false opinions in such a way as to lead him to the true faith.

Buddha says: "All who have mind can become enlightened." In our doctrine, all men, high or low, rich or

poor, male or female, old or young, wise or ignorant, are able equally to attain to the Buddhahood, if they have the insight of Buddhism.

Concretely speaking, the practices of Buddhism are enumerated as follows: the Five Commandments, the Ten Virtues, the Four Dhyānas, the Eight Meditations, the Seven Investigations, the Eight Right-methods, the Meditation upon the Four Truths, the Meditations upon the Twelve-fold Chain of Causes and Conditions, the Six Pāramitās (perfections), the Four Acceptance, etc. Of these, however, we have no time to give any detailed illustratioes. This must suffice as explanation in outline of the practice of Buddhism. We will conclude this section by giving the readers the well-known stanza which sums up our practice.

"Do not commit evil,
Do all that is good,
Cleanse your own heart,
This is the religion of Buddhas."

Section ii. Faith and New Life.

The foundation on which our faith stands is the doctrine previously indicated, and we can obtain the final emancipation through the practice of virtues with faith. We should notice that there are generally several means by which one object can be gained, as there are more than one path by which to ascend to the mountain-top. So in Buddhism, there are two schools, Hīnayāna and Mahāyāna, in which many Fathers have marked out every

favourable path and which have thus become subdivided into a great number of sects, all of which lead to final emancipation. All the sects of Buddhism in Japan belong to Mahāyāna. We can divide them into two classes Shōdō and Jōdo. Sects such as the Kegon, the Hosso, the Ritsu, the Tendai, the Shingon, the Rinzai, the Sōtō, and the Nichiren belong to the Shōdō class; while the Jōdo, Shin, Yūzū-nembutsu, Ji etc. belong to the Jōdo. In the former, the devotee strives after the final emancipation by his own practice, in accordance with the three methods of learning, in life after life in this world, till he attains to the state of the enlightened man and does his best in the work of deliverance of others. The follower of the latter ought to make fervent prayer for Sukhāvatī, the paradise of the Buddha Amitābha, to gain the final emancipation there by the mercy of the Buddha whom he adores; then having been enlightened in the happy country he comes back again to this world to arouse his ignorant fellow-creatures.

The foundation and the end of the two schools are one and the same in spite of the variety of the means used. The author is not be allowed to set forth these sectarian differences in this little pamphlet. But, for the sake of our readers who long for the true religion in which they should find the path of salvation, we cannot overlook the most important sect. The only religion is, I maintain, that of the Jōdo sect.

The Jōdo sect was founded by Genkū, a great teacher posthumously called Enkō, in March of the fifth year of Jōan in the reign of the Emperor Takakura (A. D. 1175).

He laid down the principles of the sect which he found in the three sacred books, the larger and smaller Sukhāvatī-vyūha-sūtras and the Amitāyur-dhyāna-sūtra, and the commentaries on these Sūtras by Zendō, a Chinese priest.

The larger Sukhāvatī-vyūha-sūtra explains the Buddha Amitābha's merit and virtues, by which he attained to Buddhahood and the power of salvation which he has obtained since his attainment to Nirvāṇa. The Amitāyur-dhyāna-sūtra illustrates the way by which a man may come to be born into the Pure Land, a way which may be considered as threefold or as ninefold, and which involves all the pure actions both spiritual and secular. The smaller Sukhāvatī-vyūha-sūtra declares that the repetition of the name of the Buddha Amitābha is the most excellent of all religious rites, for those who call repeatedly on the name of Buddha Amitābha are always regarded by all the Buddhas of the ten quarters.

Generally speaking, the principal doctrine of the three Sūtras is that the most powerful and excellent work for obtaining salvation is the repetition of the name of the Buddha Amitābha. Therefore one who seeks salvation ought to be fervent in calling on the name of Buddha.

Now according to the Sūtras and the commentaries of Zendō and Genkū, it is advisable that all men should put trust in the merciful covenant of the Buddha Amitābha by which they may be born in his Pure Land and that especially they should practice the repetition of his name without troubling themselves about any other religious services. Our Father Genkū briefly expressed the principle

on his death-bed as follows: "The written vow—The method of final salvation that I have given for all mankind is neither a sort of meditation such as is practised by many scholors in China and Japan, nor is it a repetition of a Buddha's name by those who have studied and understood the deep meaning of it. It is nothing but the mere repetition of the Name of the Buddha Amitābha without even any doubt of His mercy whereby one may be born in the Happiest Land of the Buddha. The mere repetition with firm faith includes all the practical details such as the Three-fold preparation of mind and the four methods of religious service.

If I as an individual have any doctrine more profound than this I should miss the mercy of the two Honourable Ones, Amitābha and S'ākya-Muni, and be left out of the covenant of the Buddha Amitābha. Those who believe this should, though they clearly understand all the teachings of S'ākya-Muni throughout his whole life, behave themselves like simple people who know not a single letter, or like ignorant nuns or monks whose faith is implicitly simple. Thus, without pedantic airs, they should practice fervently the repetition of the name of Amitābha, and that alone.

In testimonies hereof, I stamp both my hands on this writing. The preparation of mind and the methods of religious worship of the Jōdo sect believers are fully contained in this one paper. In my mind there is nothing to be left. I have written all my principles on this paper in order to ward off heterodoxy after my departure."

It must not be supposed, however, that, according to

this sect, all social and moral virtues should be neglected by the believers. On the contrary, they ought to pay attention to such social virtues, as filial obedience, loyalty, patriotism and benevolence with respect to the general doctrine of Buddhism. In short we should, as members of society, be careful in the discharge of our own duty, and at the same time as members of the human race be seeking to obtain emancipation. As faithful adherents of our sect we must pray for perfect deliverance from this false life and for true future happiness in that Buddha country which we can reach by the repetition of the name of the Buddha Amitābha only.

The End.

るか如きは。蓋佛敎の本旨に淵源し吾人處世の本分たり。是に由て之を知るへし。吾人か淨土宗に依て正に努むへき行爲は自己の解脫往生の爲には偏へに念佛の一行を取りて彌陀の本願を信し。處世の務めとしては佛敎の本旨に則とり萬善を捨つるとなし。

佛陀の光終

をして念の心をさとりて申念佛にもあらすたゝ往生極樂のためには南無阿彌陀佛と申てうたがひなく往生するそとおもひとりて申ほかには別の子細候はすたゝし三心四修と申とゝの候は皆決定して南無阿彌陀佛にて往生するそとおもふうちにこもり候なりこのほかにおくふかきことを存せは二尊のあはれみにはつれ本願にもれ候へし念佛を信せん人はたとひ一代の法をよく〳〵學すとも一文不知の愚鈍の身になして尼入道の無智のともからに同うして智者のふるまひをせすして唯一向に念佛すへし

爲證以兩手印

淨土宗の安心起行此一紙に至極せり源空か所存此外に全く別義を存せす

滅後の邪義を防かんかために所存を記し畢

建暦二年正月廿三日　　源　空

但し其忠孝を旨として奉公の義を唱へ仁慈を體して博愛の道を講し之か實行に努む

と爲し。專ら支那善導大師の解釋を遵用して淨土宗を開けり。

此無量壽經には。阿彌陀佛の因行及之に由て取得したる成佛以後の利益を說きて阿彌陀佛の願力不可思議を明す。觀無量壽經には。吾人か彌陀の淨國に往生する業因に三福九品あるとを明す。其三福九品には一切の世間出世間の善を分類して此に攝盡せり。阿彌陀經には。萬善の中獨り彌陀の本願名號を讃嘆して一切衆生の正信を護るへきことを明す。此三部經の意は皆往生の業因に無量ありと雖も萬善の中唯彌陀の本願念佛の一行を以て勝れたりとし其功德多大なることを顯はし。偏へに彌陀他力の本願を信せしむるにあり。

是を以て淨土宗は此經意に依り善導源空の釋義に則とり。往生の爲には彌陀の他力本願に乘して唯念佛の一行を取りて之を修め。餘の一切の業因を捨てゝ之を修めさるを以て本旨と爲す。大師源空上人は此本旨を次の如く簡截に明示せられたり。

もろこし我朝にもろ〳〵の智者たちの沙汰し申さるゝ觀念の念にもあらす。又學問

托するを要す。我帝國に於ける佛敎各宗派を檢するに皆大乘敎に屬し之を分ちて聖道門淨土門の二類とす。華嚴宗法相宗律宗天台宗眞言宗臨濟宗曹洞宗日蓮宗等の各宗派は聖道門に屬し。淨土宗眞宗融通念佛宗時宗等の各宗派は淨土門に屬す。

聖道門の意は。蓋此世界に在て自ら其戒定慧相應の行爲を以て自力に由り大解脫を成就して世界有情を救濟し淨土を嚴飾するにあり。淨土門の意は。蓋阿彌陀佛に歸し他力を以て淨土に往生し大解脫を成就して世界有情を利樂するにあり。

此聖道門淨土門の各宗派に於ける實行の要旨は各各之か要津を開示するところ異なりと雖も。其敎旨の大本と實行上行爲者か眼目と爲す要義は前に辨したるか如く凡て異轍なきものたり。若夫れ其宗派に於ける宗派各別の解釋に至ては此に辨するに遑なし。唯我淨土宗の大要を略述すへし。

淨土宗は圓光大師源空上人か我高倉天皇の承安五年三月(西曆紀元一千百七十五年)創めて開出するところたり。源空上人は無量壽經觀無量壽經阿彌陀經の三部經を所憑

實行の分類に就き五戒十善四禪八定七覺八聖四諦觀十二因緣觀六度四攝等の種々分類說ありと雖も之を說くの要なし。今且らく實行上佛敎の行爲に於ける行爲者か眼目と爲すへき意義の一端を擧くる而已。通誡の偈に曰く。

諸惡莫レ作　諸善奉行　自淨二其意一　是諸佛敎

既に佛敎の凡ての行爲に於ける狀態を知る。吾人は如何に安心し如何に立命すへき乎。請ふ次節に之を辨するを俟て。

第二　安心立命

吾人か佛敎に於ける安心立命の大本は前に辨し丶敎旨を龜鏡と爲し實行門に依り大解脫を成就するに在り。然れとも大洋の航路には各其要津あるか如く一佛の敎法の中大小二乘に分れ。大小二乘の中亦各々宗派各別の門戶を張る。蓋立敎開宗の同しからさる所以は則解脫海に進む要津を開顯し之れを指定するに異ならす。佛敎の解釋は廣く一代の敎旨に依ると雖も實行門に入り其目的を達せむと欲するときは各其要津に依

始終の差別あるを見るへし。

始終共に佛道の知見を失はざるを正憶念と云ふ。此正憶念に由り自利利他世出世一切の善事を策修して自己の行爲に於て妄動徒設なきを期す。佛道の實行進取順序あり一善より萬善を積聚す。一善の成就尙ほ萬刼を送ると云ふ。深く業因業果を信する者此に疑を存せざるなり。

自利を言ふときは慚愧にあらされは萬善を聚むる能はす。大智の人常に慚愧を懷けり。慚愧あるを以て賢者に近つき善人を重むし道敎を崇む。利他を言ふときは攝取あり抑止あり。之を亦攝受折伏と云ふ。攝取のときは怨と非怨との如き等しく慈眼を以て之を攝受し一念の輕侮心を狹さまず。若折伏のときは唯非正見を挫きて正道に導く。

佛陀は敎へき凡そ心ある者は作佛すへしと。貴賤貧富其階級夥多なりと雖も其區別を見す。男女老幼其種類不同ありと雖も之を簡ふところなし。智愚賢不肖等級萬別なりと雖も之を捨てす。等しく修道の器たるとを得唯堅實なる佛道の知見あるを貴む。

(い)意思廣大にして行爲の狹少なる者　謂く例へは一切の窮民を濟ふに熱誠の意思ありと雖も其力足らす。自己の身と命と財とを惜まず少分の窮民を救濟するの類。

(ろ)意思狹少にして行爲の廣大なる者　謂く例へは資產家か資產の豊富に傲り勢威を張り多くの窮民を救ふの類。

(は)意思廣大にして亦行爲の廣大なる者　謂く例へは資產家か熱誠の意を注き身と命と財とを惜まず普く窮民を賑恤するの類。

(に)意思狹少にして亦行爲の狹少なる者　謂く例へは前三類を除き其他隨時の施與を爲すの類。

此中第一類第三類を以て佛道行爲の主要と爲す

以上行爲の類別に就き若始終を以て之を論せは。始め佛道の知見ありて非佛敎の行爲ありし者か後に非佛敎の行爲を廢するに至る者あるへし。又始め此等の者か後に轉して佛道の知見を捨つるに至る者あるへし。細かに之を論すれは此の如く一類毎に各各

爲を學ふと雖も佛道の知見を具足し敎旨と相應したる者の類。

(ろ)佛道の知見なくして佛敎の行爲ある者　謂く例へは佛道の戒定慧を學ひ或は經律論の三藏を講習すと雖も佛道の知見無く敎旨に相應せさる者の類。

(は)佛道の知見ありて亦佛敎の行爲ある者　謂く例へは佛道の戒定慧相應の行爲を修め亦敎旨と相應したる者の類。

(に)佛道の知見あるに非す亦佛敎の行爲あるに非さる者　謂く例へは前三類の者を除き其他一切の善不善の行爲ある者の類。

此中第一類第三類の者を以て敎旨に相應する者と爲し其他は總て非佛法の行爲と爲す。

其解脫に隨順する知見ありて敎旨相應の行爲ありと雖も佛敎の本意は行爲者か意思を根本として其行爲の勝劣を判定し必すしも行爲の大小廣狹に關せす今試みに其本意を顯さむか爲に亦左の四句の不同を示す。

の知見か恆に教旨に相應するを先と爲す。

若行爲の効用に就きて言はゝ之を自利利他の二類と爲して凡ての行爲を分類す。自利とは或る行爲か自己佛道の知見を增長するを云ひ。利他とは或る行爲か他に實利を與ふるを云ふ。一切の善悉く此自利利他の二類に攝盡す。若善體其もの、事體より言はゝ世間善出世間善の二類と爲す。世間善とは仁慈孝養等凡て世間に於て認めて善と爲すへき一切の善を云ふ。出世間善とは佛陀か指導したる戒定慧相應の一切の行爲を云ふ。要するに佛教修道の上には一切の善を該攝し一善として之を捨つへき者無し。凡て自利々他に於ける種種の行爲に就きて唯行爲者の知見か教旨に相應する佛道の知見を具するを以て眼目と爲すへし。佛道の知見とは眞正の解脫に隨順する知見を云ふ。佛教の修道者か行爲に就き今試みに其眞僞を顯はさむか爲に左の四句の區別あるを示さん。

(い)佛道の知見ありて非佛教の行爲ある者　謂く例へは婆羅門の服を着し婆羅門の行

第三章　佛教の實踐

第一　教旨と實行

既に第一章第二章に於て佛教に於ける教旨の大本と佛陀の實體を解說す今結論として略して教旨と實行とを辨すへし

凡そ佛教の教旨は必す實行と一致せさるへからす。教旨は實行に由て現實にせられて始めて其効用あるを見る。實行は亦其教旨に由らされは其意志を明かにする能はす。唯教旨のみの解釋にて實行之に伴はされは是空論なり之を世智辨聰と云ふ。唯實行のみにして教旨に相應せさる者は是暗夜の射的盲者の步行の如し。知識ありて其教旨を明らめ而して實行之と相應し始めて險道を踰え涅槃城に至ることを得。之を智目行足具備の者と稱す。故に玆に其教旨に依て發現する實行狀態の一隅を說くへし。

實行の範圍と種類とは無限なりと雖も經論の指導するところに依り總して之を論せは。外相の壯麗なるよりも寧ろ內心の端正なるを貴む。行爲其ものゝ事體よりも行爲者

德家と呼ひ。財產を有する者を財產家と云ふか如し。

然して此は汎に呼稱の謂ひのみにあらす。道德家の義容風采渾身是道德者たり。財產家の眼貌豐富渾身是財產家たるか如く。丈六老比丘の沙門か此至善至美なる無爲常樂の德相を圓滿に成就するに方りては。老比丘の渾身是無爲身なり常樂身なり。牟尼世尊と唱ふる所以蓋茲に在り。若し單に八十入滅の老沙門のみを見む乎佛身は唯是有爲佛なり無常佛なり吾人の歸依處にあらす亦是眞の究竟佛となすところにあらす。

とを得るか如く。又西に向ふて指揮する軍人は自ら西に向ふて共に走るか如し。牟尼世尊の寔に尊重すべき所以のものは。牟尼世尊の成就し給ひし德相にありて形骸にあらず。人間か萬物の靈長として尊勝なる所以のもの獨り人間の靈智道德の在るあるを以ての故なり。其形骸の美醜其皮膚の黃白何ぞ論するに足らむ。佛身を見るに色相形體を以て覓むへからすとは佛陀の誡むるところなり。

佛陀の解說佛敎經典には多く佛陀の德相に就いて之を說けり。若德相を以て佛身を論せは佛陀の德體無量なれとも唯無爲常樂を以て至極となし歸所となす。牟尼世尊は實に此德相を成就せり。是を以て佛陀は無爲身なり常樂身なりと謂ふへし。無爲は因緣生滅の法に對し。常樂は無常苦に反す。吾人は不淨業の因緣に由り構造せられ無常苦の範籠を踰ゆる能はすと雖も佛陀は惑業因緣を解脫して涅槃を成就せり。此無爲常樂の眞相は即萬有無限界の中に存在せる空相たり。されは復滿虛空の佛身とも謂ふへし。既に無爲常樂の德相終始あるとなし亦常住不變の佛身とも謂ふへし。道德を有する者を道

第二章　佛陀の解說

釋迦牟尼佛は印度釋種の一王國の太子人世の苦無常の相に感激し國を棄て山に入り道を學し而して自悟發見の道敎を以て一代を敎化し八十歳にして入滅せり正に是れ丈六老比丘の沙門寔に生あり老死ありし牟尼世尊なり。

然るに佛陀とは開發の名なり何をか開發したる謂く實に萬有の眞理を開發し永く之か苦本を解脫したり今佛陀の德相を言はむ乎其德相は至善至美其敎化不思議の大用は舍利弗の智目犍連の神力を以て之を測るも其際涯を知る能はざりしと云ふ。

凡そ佛陀の敎導は則吾人をして自ら佛陀を取らしむる敎法たり故に敎法の敎旨は推理考究之を案立設定せしものにあらず徒らに隣家の寶を數ふるの類にあらず敎導の如く實行し指定の如く實踐せは自ら佛陀を成就するに至るへし。

是を以て佛陀の德相と之か敎法の敎旨とは必す一致すへきは論を俟たす道德家の道德を代表し他を敎導するに其敎導か自己の行爲と一致して方めて眞正の道德家たる

なる迷執なり。佛教の修道者は之を恐るゝこと深坑に臨むか如し。故に佛教の教旨を說く者は必す空有の兩義に由るを以て恆式と爲す。

吾人因果の理を信解するも實人の根株深くして未た之を拔く能はす。而して尙ほ業因業果の理に迷へり何そ生法二空の教旨の觀解に由り萬有の實相を證解するを得む。縱ひ萬有の無限を知り一大緣起の理を信解すると雖も。吾人の心想は常に妄有の偏執に墮す。然れとも今佛教信解の分限を以て略して四節に分類し聊か之か教旨の大要を辨し終る。

此中唯空の義を以て根本義となす。空の義に依らされは吾人の迷執を脱して解脱に進むこと能はすと云ふ。佛敎百千の觀解實行の法は皆此空の義を以て主要となす。蓋迷を轉して悟り而して悟に在て他の迷を轉せしむ。有相執着より空相に入り而して空相に居して還た有相に入りて空相を說く。有情界より佛界に入り而して佛界に住して還た有情界を濟ふ。佛敎の敎旨は唯此間の向路に於ける南針指導たり故に空の義を以て根本義と爲す。上に解說せし生法二空の敎旨此義に外ならす。

經論の中には此に解說する空の義を涅槃、眞如、無爲、眞諦、等の名に由て說き。有の義を生死、阿賴耶、有爲、俗諦、等の名を以て明かすと雖も。今玆に詳說するの遑なし。

上の如く萬有の事體に就き空有の兩義を以て解說するのみにあらす。凡そ佛敎大小二乘八萬四千其區別無量なりと雖も皆空有の意義を離れて說くところなし。縱ひ一塵の法を說きても尙ほ空有の兩邊に墮することなし。若夫空の義を說くも有の義を廢せす。其有の義を說くも亦空の義を存せり。偏執は必す空有の兩邊より起る。偏執は最も猛利

一心と云ひ又一法界と名く。蓋萬有は之か始終より論すれは因緣生滅を以て實相となし。之か事體より論すれは空有の兩義を以て實相となすへし。

譬へは金獅子の如し一の金塊を因と爲し人工の緣を藉て一の金獅子を生す。生すれは必す滅盡の相を具す。されは何時にても之を鎔解することを得へし。而して金獅子其物の事体を云はゝ全体唯是金性なり。獅子の實性として見るへきものなし方に獅子は空と云ふへし。然れとも他の因緣に依りて獅子の形相を生す。現緣無にあらさるを以て亦金獅子は有と云ふへし。空と說くも有と說くも一の金獅子の上に具有する實相にして共に眞實の義たり。若金獅子を見て其因緣所生たることを知らさる者は全く金獅子の實相にて達せさる者なり。若金性を執り獅子空の義に偏して唯空の義を執せは之を頑空と稱す。若獅子の相を執り獅子有の義に偏し唯有の義を執せは妄有と言ふへし。佛陀は俱に之を呵責して濟ふへからさる者との給ひき。

萬有に於ける空有兩邊の意義は萬有天眞の事體自然の妙用たりと雖も。佛敎の敎旨は

緣覺と爲す。純善利他の業の中に究竟と未究竟とあり。未究竟の位を菩薩となし其究竟の位を佛と爲す。斯の如く自利利他の業に勝劣ありと雖も萬有天眞の空理に順應し無相の心想より發現したる業なるを以て總して還滅の淸淨業となす。

還滅の淨業究竟して佛界に到り而して佛界より還た流轉に入り有情を開發し及未究竟の菩薩を攝盡して皆究竟に進ましむ。斯の如く一上一下向路絡繹として其始めもなく其終りもなし。此一上一下向路絡繹の相狀は皆心想の不同に由りて發現するところたり。之を一大緣起と名く。

斯の如く流轉還滅の偉觀は萬有天眞の妙用緣起無盡なれとも之を要するに因緣に藉りて起伏する幻相に過きす。現緣無にあらさるを以て之を有と名く。若夫緣起無盡なれとも因緣性の自性たる意義より謂はゝ固有不動の佛界もなく亦地獄界もなし唯是空と言ふへし。此空有の兩義は雙存雙立して初めて萬有の事體に契合し天眞獨朗の心眼を開發することを得。馬鳴の大乘起信論等は此等の敎旨を明かに解說し萬有を總稱して

抑も萬有は染淨因果の法を總該し生佛無限の業用を攝盡せり。略して其義を論せは。業に淨業あり不淨業あり。淨業に由りて出現するところを還滅と稱し向上の一路と爲す。不淨業に由りて出現するところを流轉と稱し下來の一路と爲す。

下來の一路に於て其業因を論すれは無量なれとも之を分つて四類と爲す。純不善業純善業及ひ善惡交雜業の中の劣業と勝業との四是なり。

純不善業より出現するところを地獄餓鬼畜生の三惡道となし。交雜業の中劣業より出現するところを人となし。其勝業より出現するところを修羅となし。純善業より出現するところを天と爲す。斯の如く業に勝劣ありと雖も共に萬有の有相に着心を留め無明顚倒の心想より發現したる業なるを以て惣して流轉の不淨業と云ふ。

向上の一路に於て其業因を論すれは亦無量なりと雖も之を分つて二類と爲す。純善自利の業と純善利他の業となり。此利他業の中には必す自利業を兼ぬ。純善自利の業の中に劣と勝とあり。劣業より出現するところを聲聞となし。其勝業より出現するところを

萬有の實相に就きて空有の兩邊を開示し無限の妙樂を受用せしむるを空有眞俗の說となす。空を眞諦と云ひ有を俗諦と云ふ。空は萬有の無體を意味し有は萬有の有體を意味す。然らは空と有とは相違相反の意味に似たり。空と言へは萬有悉く空無なり萬有は空を以て實相となすへし。有と言へは萬有悉く有體なり萬有は有を以て實相となすへし。然らは空と有とは遂に一致すへからさるもの乎。

然るに今解說せむと欲する空有の兩義は此の如く水火相容れさるものにあらす。萬有の事體法爾として此兩義を存し相應一致して萬有の事體妙用を顯彰せり。何となれは因緣生滅の法は他の因緣勢力に依りて生起し其實性として見るへきものなし。故に因緣の自性たる意義より謂はゝ萬有の全體空と言ふへし。其實性なしと雖も他の因緣に依りて生起す幻有の法たり現緣無にあらさる意義より謂はゝ萬有の全體亦有と言ふへし。此兩義なくむは萬有の事體妙用何に由て顯はすことを得む。是を以て空有の兩義は兩なから萬有の實相と爲す。

理に達せすして自ら愛見我慢を惹起し。遠近大小法非法善不善等の種々の分別を起す唯此分別は吾人の心想の上に現はるゝ相狀にして水月鏡像の實にあらざるか如し。故に之を妄想妄念と云ふ。此妄想を根本より退治せしめむか爲に佛陀は法空の理を敎ゆ。凡庸の者は恆に此因緣空滅の裡に在りて生あるを知れとも滅あるを知らす。生あり滅あるを知れとも生滅の實相究竟眞實の義に達せす。佛陀は此現實の實相に就き平凡の者の尙知るところの理に依り究竟解脫の眞實義を開示して二空の義を指導せり。法身の偈に曰く。

諸法從ㇾ因生　如來說二是因一　又能說二其滅一　是大沙門說

此生法二空の敎旨は。唯因緣生滅の實相に到達せしめ天眞獨朗の心眼を開發せしむるか爲なり。空は唯寂々空滅の頑空を顯はさむか爲にあらす。其理應に次節に於て之を解說すへし。

第四　空有眞俗

萬有を二分して有情法と非情法の二類となす。有情法とは心識を具備するものを云ひ。非情法とは心識を具備せざるものを云ふ。有情法に就いて因緣空滅の理を表はす之を生空と名く。有情法と非情法との區分を見す萬有を總該して因緣空滅の理を表はす之を法空と名く。有情法と非情法と其事體寬廣なりと雖も第一節に擧げし五蘊の外に漏るゝものなし。之か分類は繁きを厭ひて之を畧す。

吾人は此因緣空滅の理に在て恆に常住の迷想を起し利己を以て萬事の動機と爲し。而して利己に由り情慾に驅られて公道をも犧牲にし私慾に覆はれて道敎をも蔑視し愛憎を逞うするに至る。然るに萬有自然界の上に斯の如き非道の法なし唯吾人の心想の中にのみ有り故に之を迷想となし執心と云ふ。此迷想を根本より退治せしめむか爲に佛陀は生空の理を敎ゆ。

萬有は因緣生滅を以て實相となす。吾人も恆に此理に在りて因緣起滅の自然界に起伏する一現象たり。寔に吾人と萬有とは一体一如と云ふことを得へし。然るに此因緣空滅の

萬有を達觀するに皆因力緣力に由りて生起せさるものなし。因力とは生起の事體か生起する親因力となるものを云ひ緣力とは相互に相資け之か助發力となるものを云ふ。例へは草木の溫暖に由り成育し枝葉を生する如き其根株に親しく生因力あり又之と同時に大地虛空幷に雨露等は相資助發の力ありと云ふへし。而して還た成育したる枝葉は養分を根株に供給して之を滋育す。根株を滋育するには枝葉を以て親因力となし。其他を相資助發の力あるものと云ふへし。斯の如く萬有は總て一方に對し親因力を有すれは之と共に他方面に在るもの相互に相資助發の力を送與し。展轉交絡し相生相資して恆に一大宇宙を形成せり。之を因緣所生の法と名く。生するもの刹那も安住せす直に滅に歸す之を因緣生滅の法と云ふ。因緣生滅の法は夢幻泡影の實にあらさるか如く。有相を以て虛假となし空相を以て眞實義と爲す。譬へは遠近大小の比較相對に由りて其名ありと雖も遠近大小の固有の實體なきを以て眞實となすか如し。此因緣生滅の理を明かにせしめむか爲に生法二空の理を說く。

說くか如し。是を以て相續の意義を以て不滅と言はゝ肉體も靈魂も共に不滅と云ふへし。肉體の滅盡に對し靈魂を不滅と謂はゝ滅盡は此肉體に限らす此靈魂も亦滅盡に歸すへし。故に佛敎に於ては色心の相續を說きて獨り靈魂に於て滅不滅を論せす。既に五蘊の因果相生の上に於て業因業果の理を解說す。而して佛陀は亦五蘊の因果相生の上に於て生法二空の理を顯示せり。應に次に之を解說すへし。

第三　生法二空

生者必滅は佛陀一代の面目佛敎全体の骨子なり。凡庸の者は此理を淺近言ふに足らさる者と爲せとも佛陀は世相に驚き竟に此理を窮め以て一代敎旨の源泉と爲し給ひき。凡そ因緣構造の事體は滅無に歸せさるものなし。滅無に歸すへきもの之か實體を窮極すれは念念刻刻刹那に生滅して安住の法にあらす。吾人は永久に此不安住の處に投して遂に解脫を得へからさるものとなす乎。將又之を解脫し得へきものと爲す乎。佛陀一代の敎旨は唯此中に於て解脫の一路を指導し給ふに外ならす。

て心身共に念念に滅し新新に生し唯恆轉相續の法あるを見る。之を佛敎に於ける生死相續輪廻轉生の義と爲す。

世に靈魂不滅の說あり今試に之を辨すへし。凡そ靈魂の名は佛敎に之を說かす故に其定義に於て解するもの區々の說あるへし。今は假りに普通の稱呼に從ひ心的精神を靈魂となして之を辨せむ。此靈魂か不滅とは吾人の死するとき肉體は永滅に歸するも靈魂は永久に存在すと云ふの意義なり。

佛敎には有情界の限りを盡し佛界の無邊を說くと雖も何の處に於ても靈魂の獨存を說かす。故に靈魂不滅の道理は佛敎に之を論せす。經論の中に一心又は阿賴耶識の名稱ありと雖も此は萬有緣起の觀解實行に對する施設建立の言辭にして心的靈魂として論すへきものにあらす。

靈魂は獨住せす必す所托あり靈魂の所托は即此身なり。肉體と靈魂とは常に不離相應して安危を同うし苦樂を共にす。吾人の死は色心共に滅して次の色心續起す其理上に

佛教に說く轉生說は唯五蘊相續の上に於て假說するのみ。五蘊の相續は其始めもなく亦其終りもなし之を暴流に喩へ之を海波に喩ふ。經典の中天堂地獄苦樂昇沈の狀態を說くと雖も此より去りて彼に往くにあらず此五蘊は此に滅盡し彼五蘊は彼に生起す。一波滅すれは亦一波生するか如し。

經典の中に苦樂勝劣の果報に十界（地獄、餓鬼、畜生、修羅、人、天、聲聞、緣覺、菩薩、佛、）の差別を說くと雖も唯業相を說くを以て主要となす。故に此を業幻業影と稱す。此中一物の往來實人の轉生の義あるへからす。

善惡の業緣に由り心相の發現するところ常に形を發現し生々絕へず世々盡くることなし。心相廣勝なれは發現する身相國土も亦廣勝なるへし。心相狹劣なれは其發現する身相國土も亦狹劣なるへし。心相は業に由て有情界の限りを盡し國土の邊際を極め發現せさるところなし。豈啻に十界の差別のみならむ。故に此中に於て假りに死此往彼輪廻轉生の義を說く。何そ實人ありて生死往來すへきものならむや。生死海中唯業因に由

之を合約すれは則惑業苦の三道と爲す。惑あるに由て業を起造し業に由て苦果を牽引す。苦果あれは亦惑を起し業を造爲して次の苦果を招感す。斯の如く過去の過去際を推すも其始めなし未來の未來際を尋ぬるも其終りなし。蓋三道十二因緣の說は唯吾人の生死は因果相生の理に由りて相續の無限なることを顯示するにある而已。佛陀は何れの處にも始起の有情あるとなし亦終盡の有情あるとなしとの給へり。

輪廻轉生の說亦印度古代婆羅門の說なりと雖も佛敎に說くところの輪廻轉生とは其義天淵の別あり。彼は一物の輪廻實人の轉生を表はし。此は無人の轉生相續の無限を顯はす。

彼等は皆謂く自己六道の間に轉生して人か畜となり畜か人となり天となると恰も隣家より隣家に移るか如しと。是實人の轉生一物の往來なり。未來永久の苦を享け永久の樂を享くと云ふ如きも。轉生と非轉生と異なれとも。其意趣に於て格別の軒輊あるにあらざるべし。

事體無明と同し。現在に在ては其作用の劣位と勝位とを分類して愛取の二と爲す。

(十)有　上の取あるに緣り。善惡諸業を造爲する位を云ふ此業と煩惱とに由り未來の有果を決定する故に有と名く。

以上の三亦現在世に配屬す而して未來の果報に對し其因たるへきものを分類す之を現在の三因となす。

(十一)生　上の有あるに緣り。未來の果報發現す。

(十二)老死　上の生あるに緣り。次に老死來る。

以上の二は未來世に配屬し未來の兩果となす。

此の十二因緣の中現在の果の從來するところを明かにせむか爲に過去に其二因を擧け。而して過去にも亦現在の如く其果報あるとを顯はし。現在の因は必す果を取得すへきを知らしめむか爲に未來に其兩果を擧け。而して未來にも現在の如く其因あるとを顯はす。

と云ふ。又上の心識の依止處たる有形の肉體を色と名く。共に果報の初位胎内に在る最初の燻質に屬する狀態を云ふ。

(五)六處　上の名色あるに緣り。此の名色の自體か發育成長し形體を具備したるを云ふ。成長したる事體を合類するに則色聲香味觸法の六法を出てす故に六處と名く。

(六)觸　上の六處即心色の成長するあるに緣り。種種の對境に接觸するを云ふ。

(七)受　上の觸あるに緣り。自己の愛境に觸れて樂相を感受し自己の非愛境に觸れて苦相を感受する如きを云ふ。此觸受の二は下の愛取不善の心を起す端緒たるとを表はさむか爲に特に觸受の二を揭く。

以上の五は共に現在世に配屬し過去の業因に緣り招感せられたる果報の狀態を分類す。

(八)愛　上の受あるに緣り。樂相に向ひて貪欲を起し苦相に向ひて忿恚を起すの類。

(九)取　上の愛あるに緣り。貪欲忿恚等の不善心の增長したる位を云ふ。此愛取の二は其

間に於て業因の皷動に縁り前生後生各各其苦樂の狀況を異にすべきも五蘊の自體は前後一類に相生し展轉無間に相續して斷絶あるとなし。此を輪廻轉生と名く。

此輪廻轉生相續の狀態を解說するに經論に多く三道十二因緣を說く。三道とは惑と業と苦となり。吾人の生死往來は恆に此三の線路に緣りて走る者なるか故に三道と云ふ。十二因緣とは無明と行と識と名色と六處と觸と受と愛と取と有と生と老死なり。此十二因緣を三世に配合して輪廻轉生の狀態を畧說せは。

(一)無明　顚倒の迷想なり苦法に樂想を爲し無常法に常住想を起すの類なり。

(二)行　上の無明あるに緣り。之を根株として起造せし善惡差別の業を云ふ。此無明と行とを過去世に配屬して過去の二因となす。

(三)識　上の業因あるに緣り。之に由て結ふところの果報の初位に在る心識なり。識は生死相續の中間に於て最勝の法なりと云ふ。

(四)名色　此中二類あり上の心識あるに緣り。之に依止して起る愛憎等の心的作用を名

果報を引き多の業の勢力に緣り多の果報を起し前報後報相續きて斷絶あるとなし。吾人は自己の作爲せし業因に牽引せられ自ら業果を取得す。善惡の業因無盡なれは招くところの苦樂の果報も亦盡くるとなし。恆に此業因業果の中に纏縛せられ死生の間に於て凡ての自由を失へり。此間に於て毫も他の牽制を受くへきものにあらす。故に他作自得の法なし。

吾人の生より老死に至るまて五蘊の自體は前後一類に相續するも其中間に在て苦樂變現の狀況は人意の表に出て殆ひと天賦天與の如きものあり。皆是業因の幻作勢力に屬す。吾人の現生の如く吾人の過去世を回想し吾人の未來世を推尋するに皆業因の幻作勢力に緣り苦樂無邊の狀態ありて其變現の極りなきを理解すへし。是れ業力の鼓動必す其果報を起さすひは止まされはなり。應に知るへし此業緣の勢力盡きて死すると同時に他の業因の勢力に緣り他の五蘊の果報續起すへきとを。

斯の如く生々相續き世々相承け環の端なきか如く生しては死し死しては亦生す。此中

爲を截斷するを以て佛敎初門の敎と爲す。言辭形式に由て其眞相を說明し得へきにあらす。佛敎に觀解實行の法あり之を證解すへしと云ふ。

之を要言せは因果相生の理に由て無人の眞理を顯はし。無人の眞理に由て因果の實相を表はす。既に因果無人の敎旨を知るも吾人の死生に於ける業因業果相生の狀態猶未た明むる能はす。應に之を說くへし。請ふ次節に之を辨するを俟て。

第二　輪廻轉生

佛敎には他作自得の法なし。吾人の生涯に於ける凡ての現象は自己の行爲より來る之を自業自得と云ふ。而して業因とは一方の果報たるものに對し鼓動の勢力あるを云ふ。猶擊發の力に由りて聲を起し風力に藉りて波を揚くるか如し。鼓動の勢力に大小强弱の不同ありて而して永久にあらさるか如く。業因の勢力にも亦善惡勝劣の差別ありて而して其勢力に盡期あり。一の鼓動力に由りて空氣に一波動を生し多の鼓動力に由りて空氣に多の波動を生し前波後波相續きて斷絕なきか如く。一の業の勢力に緣り一の

のなり。譬へは空中樓閣を築くに異ならす。若宇宙無限界の自然勢力の實在を認めは第二の無形的吾人を構造したるものなり。譬へは夢中是非を說くに異ならす。故に萬有は唯因果作用の天然現象たるとを觀想すると同時に萬有の中に吾人の存在も吾人の理想も悉く否定して因果無人と稱す。

次に無執と有執との區別あるとを示さは縱ひ因果の理法を說き克く隱を索り微を闡くとあるも。若し其理に硬執して因果の定相を存せは未た因果の眞理自然の妙用に契合すと爲さす。如何となれは果は必ず因に由て生起することを許さは因獨り存せす其因は何等かの因に由て存すへし。斯の如く因の又因たるものを推求するに終に終極するところなし。之を稱して邪因邪果の說と云ふ。若し强て之か始起の因たるものを理斷せは。前に辨する如く神我の執相に落つるにあらすむは或は頑空の見網に入るへし。

佛敎には因果相生感應の理を說けとも因果其物の定相を認めす。凡て因果感應の道理は響の聲に應するか如し。因果自然の妙用は唯此を默契覺悟して不善の情慾及之か行

語なり。語は唯吾人に就き吾人自己を否定するも意は總て能造者あり主宰者ありと謂ふをも否定す。蓋萬有より吾人を觀せは萬有の因果自然の法則に由り吾人か一起一滅する狀態は寔に大海の一滴空間の一塵にたも若かす。然に吾人は自他彼我の妄見我愛を起し無量の惡業を起造す愚と謂はさるを得す迷と謂はさるを得す。是を以て此妄見我愛を起すの根柢たる吾人自己の存在を否定して萬有自然の法則たる因果の大用に歸合せしむ。猶萬流萬派各各其名を異にすれとも一旦海に歸朝すれは其名を存せさるか如し。故に吾人自己を否定して無人と云ふ。

加之吾人自ら萬有自然の現象を觀し因果の法則に依れる現象の無限たるとを認識すると同時に萬有無限界の勢力を存し。之を理斷して或は主宰者ありて之をして然らしむるものなりと推定し。或は唯宇宙無限界の自然勢力の實在を認定するか如きは。凡て是吾人の理想的理斷の判決に外ならす。說に麁細あり理に淺深ありと雖も總て之を稱して神我の執と名く。若吾人已上に主宰者ありと爲は吾人の外に更に人を設定するも

可愛と親と非親と怨と非怨との如き無量の差別は皆自己の情意より起り而して善惡無量の業を造爲す。五蘊の諸法に於て初めより可愛不可愛等の差別を存するにあらず。然れとも一たび業を造爲せむ乎。其業因の勢力永く亡失せす必す苦樂の相を顯現す。故に佛陀は心は巧みなる書師の如し種種の五蘊を書くとの給へり。又室に眠れる意は遠く遊行して種種の所作を爲すとの給へり。

因果の理に依り吾人の死生問題を解決するもの佛陀の出興已前印度古代の婆羅門各宗派に於ても亦唱導するところなり何そ佛敎にのみ限り之を敎旨の根柢と爲すを得む。然れとも佛敎の敎旨は他の因果說と異なる點あり。今其一二を擧て之を辨し因果無人を以て佛敎敎旨の根柢と爲す所以の理を明かにすへし。

佛敎の因果說と他の因果說とを比較するに無人と有人との差異あり無執と有執との區別あり。佛敎の敎旨は無人の上の因果說なり彼は有人の上の因果說なり。或は無我の因果有我の因果とも謂ふへし。無人と有人との差異あるとを示さは。抑無人とは否定の

人の理を敎ゆ。之を五蘊善巧と言ふ。五蘊とは色受想行識の五種を云ふ此五種各各積聚の義あるを以て蘊と名く。吾人は此五蘊聚集合一の動作を認めて自己と爲し我と呼ふ。今五蘊を畧解せは。

(一)色　眼耳鼻舌身の五根と色聲香味觸の五塵なり即吾人の肉體形而下のものたり。

(二)受　凡ての對境に接觸するとき領受作用を以て愛非愛の分別を起すを云ふ。

(三)想　受に由り思想を起し種々言說の因となるところの者なり。

(四)行　想の次に善惡心の起動に由り行動する總ての心的作用なり。

(五)識　心識なり上の受想行の三蘊は心識に由て止住し起動するを以て此心識を第五に置く。

此受想行識の四蘊は形而上のものに就き之を分類せり。

吾人の實体は唯此五蘊の相生相續の狀態あるのみ。死と云ひ生と云ふも實に此五蘊の集散起滅を指目したる一名稱なり。其集合相續の一期の中に於て人と非人と可愛と不

第一章　佛教の教旨

第一　因果無人

佛教の要旨は佛教經典に說くところ萬別なりと雖も唯因果無人の教旨を根柢となす。此因果無人は吾人の死生問題を解決する一大關鍵にして萬有は唯因果作用の一大現象に外ならず。凡て萬有の起伏する所以の道理を推求するに。他に能造者あり主宰者ありて之をして然らしむるものにあらず。吾人の死生起滅は唯業力因緣に由托して亂起亂滅する自然界の天然狀態なりと爲す。

蓋業力は意思より發動す。意思の勢力は無限なり諸種の勢力ありと雖も意思發動の勢力を以て最勝と爲す。又業力不可思議と稱す。吾人の死生は一に不可思議業力に緣り發現したる一現象に過きず。此他一物の認むへきものなきを明かにす故に因果無人の教旨を說く。

吾人か實人と認むるところの現象の狀態を見よ。佛陀は唯五蘊法のみと爲して因果無

滿字とす。滿字は半字より顯はれ半字は滿字を待て其用を盡す。斯の如く亦有上無上寬狹淺深を以て大小二乘の區分を辨すへし。

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- 小乘
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  - 五蘊の相續を捨て涅槃に入る常に無我に依て自在を得す是有盡なり
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  - 空有の諸法に於て差別を見る故に凡て法に終盡の相あり遠近大小等
  - の其邊際あるか如し是有盡なり
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  - 空有の諸法に於て差別の上に無相平等の義を論す故に終盡の相なし
  - 虛空に依りて東西の方位を定むる能はさるか如し是無盡なり

敎義
- 小乘　一世界(一三千大千界)に限りて敎義を建立す有邊際なり是有盡なり
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其他唯心佛性及佛陀の三身說等一一枚擧に遑あらず。凡そ小乘敎に八萬四千の敎義あれは大乘にも亦八萬四千の敎義あり。今其一一の敎義を細尋するに大乘の敎義は悉く小乘の敎義より開發したるものたり。但大小二乘の區分は同一の敎義に於て有盡相と無盡相との不同あるのみ。大乘は總て無盡相に依り敎義を建立し小乘は總て有盡相に依て敎義を建立す。且く前記の敎義に依り對照して其區分の點を示さむ乎。

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異議紛興し遂に二十部の分派を生するに至りしか。佛滅後六百年の時馬鳴論師有り大に大乘の教義を說き小乘紛々の執見を破して佛陀の教旨を發顯し。其後龍樹提婆無着世親等の諸大士馬鳴の統を繼き亦盛に大乘教に依り佛陀の教旨を發揮せり。是に於て一方より之を見れは。大乘小乘の教義は畫然として分れ一佛の教法にして大小の二途全く別趣味の觀を呈するに至る。加之之を學する者彌々久しきに從ひて茲に千里の差を生し遂に佛陀の教旨を誤る者あるに至る。

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年支那に入り支那佛教となり漸次支那全土及三韓に波及し遂に日本に傳ふ。百濟國の聖明王我欽明天皇の十三年（西暦紀元五百五十二年）佛像經卷を我朝に貢献す。其後凡そ四十二年を經て厩戸皇子尊信特に厚く國憲を匡し以て十七憲法を奠め寺を建て僧を度し大に佛教を弘む。是を以て佛教の根株深く朝野の民心に樹立せられ。爾來一千三百有餘年時に盛衰ありと雖遂に全國に瀰漫するに至れり。

佛教の經典は經律論の三藏に分類す。日本現行の藏經に依るに支那譯の三藏及其經疏論記の類を併せ其類凡一千五百二十一部六千五百八十九卷。（麗藏に據る）其他支那日本の高僧等の選述に成るもの啻に汗牛充棟のみにあらす。

凡そ釋迦一代の教義及之か章疏の解釋は紅白美を競ひ洵に百花爛熳の觀あり。今竊に支那傳譯の經論に依り其原始佛教の意を案するに。所謂大小二乘の教義渾然として分つことなく亦異執紛議の認むへき無し。

佛陀滅後阿輸迦王の時小乘佛教に於て偶〻異見を生したるを端とし爾來雜然として

可愛と親と非親と怨と非怨との如き無量の差別は皆自己の情意より起り而して善惡無量の業を造爲す。五蘊の諸法に於て初めより可愛不可愛等の差別を存するにあらす。然れとも一たひ業を造爲せむ乎。其業因の勢力永く亡失せす必す苦樂の相を顯現す。故に佛陀は心は巧みなる畫師の如し種種の五蘊を畫くとの給へり。又室に眠れる意は遠く遊行して種種の所作を爲すとの給へり。

因果の理に依り吾人の死生問題を解決するもの佛陀の出興已前印度古代の婆羅門各宗派に於ても亦唱導するところなり何そ佛敎にのみ限り之を敎旨の根柢と爲すを得む。然れとも佛敎の敎旨は他の因果說と異なる點あり。今其一二を擧て之を辨し因果無人を以て佛敎敎旨の根柢と爲す所以の理を明かにすへし。

佛敎の因果說と他の因果說とを比較するに無人と有人との差異あり無執と有執との區別あり。佛敎の敎旨は無人の上の因果說なり彼は有人の上の因果說なり。或は無我の因果有我の因果とも謂ふへし。無人と有人との差異あるとを示さは。抑無人とは否定の

人の理を教ゆ。之を五蘊善巧と言ふ。五蘊とは色受想行識の五種を云ふ此五種各各積聚の義あるを以て蘊と名く。吾人は此五蘊聚集合一の動作を認めて自己と爲し我と呼ふ。今五蘊を畧解せは。

(一)色　眼耳鼻舌身の五根と色聲香味觸の五塵なり即吾人の肉體形而下のものたり。

(二)受　凡ての對境に接觸するとき領受作用を以て愛非愛の分別を起すを云ふ。

(三)想　受に由り思想を起し種々言說の因となるところの者なり。

(四)行　想の次に善惡心の起動に由り行動する總ての心的作用なり。

(五)識　心識なり上の受想行の三蘊は心識に由て止住し起動するを以て此心識を第五に置く。

此受想行識の四蘊は形而上のものに就き之を分類せり。

吾人の實体は唯此五蘊の相生相續の狀態あるのみ。死と云ひ生と云ふも實に此五蘊の集散起滅を指目したる一名稱なり。其集合相續の一期の中に於て人と非人と可愛と不

第一章　佛教の教旨

第一　因果無人

佛教の要旨は佛教經典に說くところ萬別なりと雖も唯因果無人の教旨を根柢となす。此因果無人は吾人の死生問題を解決する一大關鍵にして萬有は唯因果作用の一大現象に外ならず。凡て萬有の起伏する所以の道理を推求するに。他に能造者あり主宰者ありて之をして然らしむるものにあらず。吾人の死生起滅は唯業力因緣に由托して亂起亂滅する自然界の天然狀態なりと爲す。

蓋業力は意思より發動す。意思の勢力は無限なり諸種の勢力ありと雖も意思發動の勢力を以て最勝と爲す。又業力不可思議と稱す。吾人の死生は一に不可思議業力に緣り發現したる一現象に過ぎず。此他一物の認むへきものなきを明かにす故に因果無人の教旨を說く。

吾人か實人と認むるところの現象の狀態を見よ。佛陀は唯五蘊法のみと爲して因果無

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諸法

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是に於て一方より之を見れは。大乘小乘の教義は畫然として分れ一佛の教法にして大小の二途全く別趣味の觀を呈するに至る。加之之を學する者彌々久しきに從ひて茲に千里の差を生し遂に佛陀の教旨を誤る者あるに至る。

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佛陀の光

緒論

偉なる哉汪洋たる佛敎は獨り世界の大宗敎として幾億の民生を感化し上下三千載法流の澎湃たるを觀るのみにあらず。其深秘なる哲理の玄奥は夙に印度の沃野に發顯せられ。高遠なる敎義の根柢は深く一心の靈府に移殖せらる。此欝蒼たる義林燦爛たる敎範は蓋釋迦牟尼佛の大悟より發源し來る。

日本佛敎に傳ふるところに依るに。釋迦牟尼佛は西曆紀元前凡一千零二十七年四月八日を以て中印度迦毘羅衛國の王子として其王城の嵐毘尼園に降誕し給ひき。父を淨飯王と云ひ母を摩耶夫人と云ふ。十九歳にして出家し三十歳にして成道し爾後五十年間敎化に席暖かならす遂に八十歳にして入滅せり。佛陀の感化亞細亞の全土に洽しと雖も今且く日本佛敎の由來を言はゞに。佛陀滅後凡そ一千十六年を經て西曆紀元六十七

第三章　佛教の實踐

第一　教旨と實行

第二　安心立命

佛陀の光

編目

り茲に記して厚く各先生の勞を謝す

大日本帝國明治三十六年三月下浣

編者誌

凡例

一本書に記載するところの佛教の教旨と實行との解釋は專ら支那傳譯の經律論に依り其意を酌酌し簡截に叙述したるものにして毫も私意を挾まず

一編者は始めに佛陀の解說中佛身の分類の說明を施しゝも意義汎雜に涉るを以て今之を省略せり

一英譯は淨土宗興學會の諸氏の手に成る其之を譯するに方り原書の意を得るを以て急要とし其原書の意を害せざる限り往々攝略したる所あり

一英譯は文學博士南條文雄文學博士高楠順次郎並に英國人マスターオブ、アーツアーサー、ロイドの諸氏が深厚なる同情を以て閲覽せられ幾多修文上の訂正を加へ且有益なる注意を與へられたるものな